

The *Exile*

January 1997

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A merely parochial publication for members only of St. Mark's Parish, Denver, Colorado.

The Antiochian Orthodox Christian Archdiocese of North America, Western Rite Vicariate.

"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

THE HALLOWING OF ENGLAND

Excerpted from *Orthodox Christianity and the English Tradition*, Chapter 3, by Fr. Andrew Philips, 1995.

NOW unfortunate it is that the Orthodox Faith is often considered to be synonymous with Eastern Europe. To make this mistake is to ignore the fact that the Orthodox Faith has been confessed by so many outside Eastern Europe, from Ireland to India, from Sweden to the Sudan. To overlook this and make Orthodoxy culturally exclusive is to conceal the real nature of this 'mere Christianity' that is Orthodoxy; and that is to conceal the Faith of the Church in Heaven and of so many who still confess Orthodoxy on Earth. And such people there are, dwelling in all the Christian lands of the Earth. For in spite of our many attempts to overlay the Faith of the Church with the things of men, to hide it and distort it before human heart and human eye, the Faith of the Church, as established in Christ and by Christ, remains incorruptible. We may admit into the Church a false understanding of Christ, as in the Nestorian and Monophysite groups of the East, or we may admit a false understanding of the Holy Ghost, as in the Roman Catholic and Protestant groups of the West, but the Orthodox Faith remains. It is Christ's Faith, the work of the Holy Ghost through the Church and in man, which has been given the name of Orthodoxy. Is it not this Faith, and not

that of Imperial Courts and State-Churches, nor that of Papal Courts and Church-States, nor yet that of those who rejected the Incarnation of the Church among humanity, is it not this Faith which is the Faith of the spiritually living, on Earth, as in Heaven? And it is to the Kingdom of Heaven that we must look if we seek the place of the ultimate fulfillment of this Faith. For only in the Kingdom of Christ do the nations find their inner selves, only there does the spiritual essence and identity of every Christian people stand in the glory of God, transfigured in holiness.



All Saints, Waterden. An ancient Anglo-Saxon church with some Norman "improvements."

It is here that I wish to speak of England and her hallowed ones who stand in this Kingdom of Heaven and I would like to consider the significance of our land, one of the most ancient of Christian lands, in this light. For there stands in Paradise a holy company of Englishmen and Englishwomen, who in their earthly lives confessed a noble and a gentle faith, an English faith, which encompassed all that is finest and most beautiful, all that is spiritually fragrant in the heart of this people. There stands St. Alban, who stood up for his faith and suffered martyrdom for his independence of spirit, who witnessed to the presence of God in this world and at once was filled with a great and holy gift, the grace to work miracles. St. Oswald, a king on earth,

who 'toiling for the heavenly kingdom in continual prayer', showed forth his heavenly kingship also, raising up a great cross to the honour of God and so overcoming the heathen at Heavenfield. Cuthbert, long famed as the Wonderworker of Britain, a man warm and beautiful in heart, who 'served his Creator and saw Creation serving him', and who struggled with the demons on his desolate island off the rugged, northern coasts and 'sent forth his spirit to the bliss of Paradise'. Guthlac, another desert-father in spirit, who lived in the marshes and lonely fenlands of Lincolnshire, and fought a great war against that ancient foe of mankind, that Old Dragon, the Adversary, and who 'spoke with the angels of the heavenly

mysteries', from whose mouth there came forth 'a fragrance like unto the scent of the sweetest flowers' and whose passing away was marked by the appearance of 'a fiery tower, reaching from the earth to the height of heaven, turning the light of the sun itself to paleness'. Bede the Venerable, the writer of that history of the early spiritual moulding of England, a righteous and a learned man, 'a candle burning with the Holy Ghost' at a time of darkness, whose soul 'longed to see Christ his King, in His Beauty'. And that mild and blessed Bishop of Winchester, St. Swithin, the English rain-saint, who shone through his miracles, which came all from the Living God. And he of whom it is written: 'The English land is not deprived of the Lord's saints, since in English earth lie such saints as this holy king'....'Edmund the blessed, King and Martyr, wise and honourable, ever glorified, amongst men as one of them'....'He was bountiful to the poor and to widows even like a father, and

ruled over his people with goodwill, ever to righteousness'. St. Edmund, the Royal Passion-



Late Saxon (10 c.) Crucifixion from the Gospel Book of Countess Judith.

Bearer, who, as Christ in the garden of Gethsemane, chose to suffer the anguish of death at the hands of non-believers, rather than defend himself by the sword. There also stands Alfred, who is called 'the Great' and who became a legend among the English, 'England's Darling', famed for his wisdom and skill in all crafts, for not only did he save his land from the heathen, but also he greatly encouraged learning and monasticism at a time when they were all but dead. St. Dunstan, who came forth from that most ancient of England's holy places, Glastonbury, at a time of the nation's greatest need, to be the

holy Archpastor of his people and the father of the spiritual flowering of England, of the homilist who wrote of 'Christ the Golden Blossom, Who liveth and reigneth with all holy souls', and of those in Winchester who illuminated manuscripts with icons of an English beauty and grace, of an English homeliness, of which neither Rome nor Constantinople knew. Byrhtnoth, the ealdorman of Maldon, who in defeat spoke with the manliness of the English: 'Thought shall be the harder, heart the keener, courage the greater, as our might lessens'. By Our Lord's side stands St. Mary, the Mother of God, who at this time shone forth in a Norfolk hamlet [Walsingham 1061], holding a promise of the Heavenly Kingdom to all those who would remain faithful in the dark days ahead, a promise to protect the English land from the Evil One, a promise of consoling warmth and calm, which abides to this day....

ST. AMBROSE OF MILAN ON THE GOSPEL FOR THE FEAST OF THE LORD'S EPIPHANY.

HERE is the Lord, in this manger in Whom is made known to us the divine secret: that the peoples of the pagan world, now living after the manner of beasts in their stalls, are to be nourished from the abundance of the sacred Food. *The ox knoweth his master, and the ass his master's crib* (Is. i. 3). The ass therefore which is the figure and type of the heathen peoples, knoweth the manger of his Lord. And he says accordingly: *The Lord ruleth me: and I shall want nothing* (Ps. xxii).

Can anyone say that the Lord is made known to us by signs of little import, when the Magi come and adore Him, the angels serve Him and the martyrs confess Him? He comes forth from a womb, but He shines like lightning from above; He lies in an earthly resting place, but round about Him is the brightness of heaven. The espoused has brought forth; but a Virgin hath conceived. A wife hath conceived; but a Virgin hath given birth.

There is here another mystery of no small significance, which the holy Matthew makes known, and which the holy Luke believed he might omit, as it was already fully related, believing he had recorded sufficient when he had given testimony of the manger of the Lord. Now to this little Child, Whom you, if you believe not, will consider as an ordinary child, the Wise men from the East, following on so long a journey, now come, *and falling down they adored Him*, and call Him King, and profess that He shall rise from the dead; and this they do by offering Him from their treasures, gold, frankincense, and myrrh.

What are these gifts, offered in true faith? Gold,

as to a King; incense, as to God; myrrh, for the dead. For one is the token of the dignity of a king; the other the symbol of the divine majesty; the third is a service of honour to a Body that is to be buried, which does not destroy the body of the dead, but preserves it. We also who read and hear these things, let us, Brethren, offer similar gifts, from our treasures. For we have treasures, *in earthen vessels* (II Cor. iv. 7). If you consider that which you are as being, not from thee, but from Christ: how much more ought you not to consider that which you own as being, not yours, but Christ's?

The Magi therefore offer Him gifts from their treasures. Do you desire to know how precious was their reward? The Star is seen by them; where Herod is it is not seen; it is seen again where Christ is, and shows them the way. Therefore this Star is the way,

and the way is Christ: for in the mystery of the Incarnation Christ is a star. *A Star shall rise out of Jacob, and a man shall rise up from Israel* (Num. xxiv. 17). Where then Christ is, the star is. For He Himself is the bright and morning star. He shows us Himself therefore, by His own light.

Here is yet another proof. The Magi come by one way, and return by another. For they who had seen Christ, had come to know Christ; and they returned more truly believing than they came. The way is twofold: one that

leads to destruction, and the other that leads to the Kingdom. There is the way of sinners, that leads to Herod: this way is Christ by which we return to our country. For here we have no lasting dwelling, as it is written: *My soul hath long been a sojourner* (Ps. cxix. 6). Let us turn away from Herod, ruler for a while of an earthly power, that we may come to the everlasting dwelling of our heavenly country.

And not to the Elect alone are these rewards promised, but likewise to all men: *for Christ is all, and in all* (Col. iii. II). For you observe that it was not by chance, or because of the Chaldees, who were reputed to be skilled in numbers, that Abraham believed in God; it was not by chance that the Magi believed in the birth of the Lord on earth, although



The kings (lower panel) present their gifts to the Christ Child in the ancient mosaics of S. Apollinare Nuovo, Ravenna.

they devoted much time to the appeasing of the divine powers by means of magical arts. As I say, not by chance, but that a witness to the true and holy religion, and a model of true fear of the Lord, might be chosen from among hostile peoples.

And who are these Magi if not they who, as history tells us, descend from that Balaam by whom it was foretold that, *A Star shall rise out of Jacob*; so that they are no less the heirs of his faith than heirs of his blood. He beheld the Star in spirit; they saw it with their eyes, and believed. They beheld a new star which had not been seen by a creature of this world. They beheld a new creation, and they sought, not alone on earth, but in heaven, for the friendship of the New Man according to that which Moses had prophetically declared, for *a Star shall rise out of Jacob and a man shall spring up from Israel* (Exod. xxiv.17.)

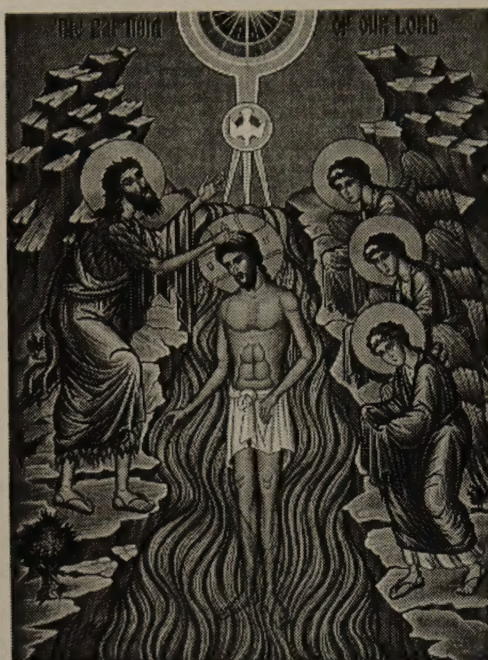
And they understood that this was the Star, which meant both God and man; and they adored a Child: nor would they have adored, had they believed He was but a Child. The Magician here saw that his arts were no more; do you not see that your gifts have come? He confesses Someone that is strange to him; do you not recognise the Promised One? He believed against himself; do you not see that you must believe for your own sake?

The Magi come speaking of a King that is born. Herod is troubled and assembles the chief priests and the Scribes, and asks them where Christ should be born. The Magi speak only of a King: Herod inquires for Christ. He confesses therefore that He is a King for Whom he inquires. Then he inquires when it is that Christ should be born, showing that He is foretold: for he cannot be inquired for who was not already foretold. O foolish Jews! Will you not believe that He is now come Whom you see has come? Will you not believe that He is come, Whom you declared was to come?

Bring me word, he says, that I too may come and adore the Child. Herod plots evil, but he does not deny the God Whom he remembers must be adored. Then he orders the Infants to be put to death. To whom but to God is such a sacrifice offered? The Infants, though they understand not confess the Lord, for Whom they are slaughtered.

These few reflections I have drawn from the Gospel of Matthew that I may make plain to you, that not even the times of His Infancy were wanting

in the signs and wonders of His Divinity, Who with the Father and the Holy Ghost liveth and reigneth world without end. *Amen.*



The baptism of Christ is the primary image of the Eastern celebration of Theophany (January 6).

The Lectionary

for the Daily Offices of Morning and Evening Prayer is given in the *English Office* published by St. Luke's Priory. The same tables may be found in the newly printed *Book of Common Prayer* available from Preservation Press. We are told that the *English Office* will someday be reissued with the Collects and in a more durable hard binding. Those who would pray Matins and Vespers with the English Office method might begin by reading the daily portion of the Psalms. By this system the entire Psalter

is recited in 30 days. There is probably no better method for making the Psalms part of your mind and heart and spirit than this daily reading. To this may be added the *Lectio Divina*, the reading of the divine Scriptures according to the Lectionary:

Day	Morning lessons		Evening lessons	
EPIPHANY	Isa. 60	Matt. 3:v. 13	Isa. 49:1-13	John 2:1-11
Monday	Isa. 42:5-12	Gal. 1	Jer. 31:1-9	John 2:v. 12
Tuesday	Isa. 45:11-23	Gal. 2	Jer. 31:27-37	John 3:1-21
Wednesday	Isa. 55	Gal. 3	Jer. 33:v. 14	John 3:v. 22
Thursday	Isa. 56:1-8	Gal. 4:1-5:1	Ezek. 36:1-15	John 4:1-26
Friday	Isa. 61	Gal. 5:v. 2	Zeph. 3:v. 7	John 4:27-41
Saturday	Isa. 66:1-2, 10-14, 18-23	Gal. 6	Zech. 14:1-9	John 4:v. 43
FIRST SUNDAY AFTER EPIPHANY	Gen. 28:v. 10	Matt. 2:1-11	I Sam. 2:1-11, 26	Matt. 18:1-5, 10-14
Monday	Gen. 11:27-12:9	Rom. 1:1-13	I Kgs. 22:1-28	John 5:1-24
Tuesday	Gen. 12:v. 10	Rom. 1:14-25	I Kgs. 22:29-40	John 5:v. 25
Wednesday	Gen. 13	Rom. 2:1-16	I Kgs. 22:51-II Kgs. 1:1-end	John 6:1-21
Thursday	Gen. 14:1-52, 8-end	Rom. 2:v. 17	II Kgs. 2:1-22	John 6:22-39
Friday	Gen. 15:1-18	Rom. 3:1-18	II Kgs. 3:1-24	John 6:40-51

Continued to the Fifth Sunday after Epiphany...

DAYS	MORNING		EVENING	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Saturday	Gen. 16	Rom. 3:v. 19	II Kgs. 4:8-37	John 6:v. 51
SECOND SUNDAY AFTER EPIPHANY	Exod. 3:1-15	Mark 9:2-13	Neh. 2:1-11	Acts 5:17-32
Monday	Gen. 17:1-9, 15-22	Rom. 4:1-13	II Kgs. 5	John 7:1-30
Tuesday	Gen. 18:1-15	Rom. 4:v. 14	II Kgs. 6:1-23	John 7:v. 31
Wednesday	Gen. 18:v. 16	Rom. 5:1-11	II Kgs. 6:24-25, and ch. 7	John 8:1-11
Thursday	Gen. 19:1-3, 12-29	Rom. 5:v. 12	II Kgs. 8:1-15	John 8:12-32
Friday	Gen. 21:1-21	Rom. 6:1-14	II Kgs. 9:1-7, 11-end	John 8:v. 31
Saturday	Gen. 21:v. 22	Rom. 6:v. 15	II Kgs. 10:v. 18	John 9:1-23
THIRD SUNDAY AFTER EPIPHANY	I Sam. 3:1-18	Mark 10:13-16, 35-45	Jonah 3 and 4	Acts 10:1-35, 44-end
Monday	Gen. 22:1-19	Rom. 7:1-12	II Kgs. 13	John 9:v. 24
Tuesday	Gen. 23	Rom. 7:v. 13	Jonah 1:1-16	John 10:1-21
Wednesday	Gen. 24:1-28	Rom. 8:1-11	Jonah 3 and 4	John 10:v. 22
Thursday	Gen. 24:29-51	Rom. 8:11-25	II Kgs. 14:v. 23	John 11:1-16
Friday	Gen. 24:v. 53	Rom. 8:v. 26	Amos 1:1-2:3	John 11:17-44
Saturday	Gen. 25:7-11, 19-21, 27-end	Rom. 9:1-18	Amos 2:v. 4	John 11:v. 45
FOURTH SUNDAY AFTER EPIPHANY	I Kgs. 18:1, 17-39	Mark 1:v. 32	Num. 12:1-35	Matt. 23:16-26
Monday	Gen. 26:1-6, 18-31	Rom. 9:v. 19	Amos 3:1-4:3	John 12:1-11
Tuesday	Gen. 27:1-29	Rom. 10:1-10	Amos 4:v. 4	John 12:12-19
Wednesday	Gen. 27:30-28:5	Rom. 10:v. 11	Amos 5	John 12:20-36
Thursday	Gen. 28:v. 10	Rom. 11:1-11	Amos 7	John 12:v. 37
Friday	Gen. 29:1-20	Rom. 11:12-24	Amos 8	John 13:1-19
Saturday	Gen. 31:2-7, 14-21	Rom. 11:v. 25	Amos 9	John 13:v. 20



Prayer and Protest in front of the old St. Mark's on New Year's Eve just before it opened as a saloon. Channel 9 News gave the Rector 30 seconds on the 6 PM broadcast to explain how naughty it is to make hallowed halls into dens of iniquity. Ron Lickteig, SbDn Theodore, Fr. JCC, Deacon Vladimir, Mat.ushka Deborah and Susan Mahan were photographed by Philip Mahan.

Why would anyone let their temple be turned into a gin joint?

We were given no choice.

The clergy and 200 people of St. Mark's Parish, after 98 years in this hallowed temple at 1160 Lincoln, were driven out into the street in August 1987. The church we had built in 1889, and lovingly maintained, and worshipped in daily, was sold to secular interests and desecrated.

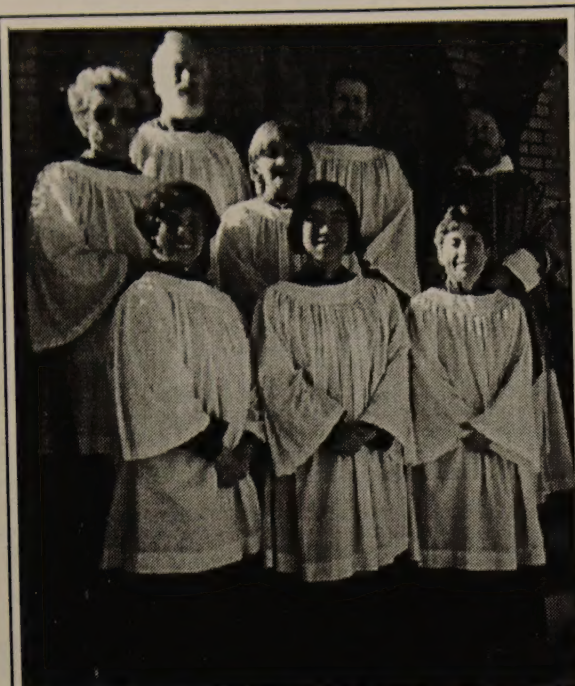
The Episcopal Diocese, in a brazen act of anti-Christ, drove the Christian believers out only to fill the temple with money changers.

"It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."
Matt. 21:13

Plundered of our temple, sacred vessels, books, and bank accounts, St. Mark's Parish was broke but not broken. By God's grace, we quickly rebuilt in a lovely church building at 1405 South Vine Street. We were welcomed into the ancient Orthodox Christian Church in the patriarchate of Antioch. Our bishop is Metropolitan Philip whose auxilliary in this SW region is Bishop Basil. There are now six Antiochian Orthodox churches in Colorado and tens of thousands worldwide in union with 200 million Orthodox Christians who recognize Patriarch Bartholomew of Constantinople as "first bishop among equals."



Four generations of the Greenlee family were photographed by Matushka Deborah after the Christmass Eve Mass at St. Mark's. God grant them many years.



Some members of the St. Mark choir after an Advent Sunday service. Music Director Grace Christus is front center.



Women of St. Mark's who went to the Advent retreat led by Mother Cassiana at St. Luke's, Lafayette.



Confirmation class of '36 members Phyllis Rill, Philip Lawrence, Mary Frances Carlson, and Jean Keathley met on Nov. 3 to celebrate. They were Confirmed by Bishop Ingley who had once been Rector of St. Mark's.



An ancient celtic cross. A similar stone cross at the old Riverside cemetery in Denver marks the grave of Bp. John Spaulding, first Rector of St. Mark's Parish in 1875.



His Grace, Bishop Basil with the new Rector of St. Peter's Church, Fr. Anthony Robert Miller & Presbtera Kim Miller.

Katherine Reeves and the Church Women thank all who contributed to the Christmass stockings for the Womens' Safe House. There was a big response to the appeal and thanks from the women who have been helped with these gifts.

The ADVENT FOOD Drive at St. Mark's resulted in over 400 cans of food, much clothing, and gifts of cash for the operation of the Orthodox Community Outreach Center. Thanks for your response to the needs of the poor.

The Bookstore offers a large inventory of useful books for spiritual reading. The new ICON Calendars finally arrived. They are beautiful and retail for \$ 14.95 from Conciliar Press.

January 1997

Sun

Mon

Tue

Wed

Thu

Fri

Sat

Epiphany House Blessings may be requested by calling the Rector at 722-0707. The practice is lawful and does not involve vast preparations or serving up food and drink. A more wholesome custom might be to read the Psalms and refrain from doing evil.

1
S. Basil the
Great /
Circumcision
of Christ
11:45 AM
Morning Prayer
12:10 PM Mass

2
feria
9:00 AM Mass
7:00 PM
Evensong

3
feria
Fugatius &
Damian,
Missionaries
9:00 AM Mass

4
feria
9:00 AM Mass
5:00 PM Evensong

5
Second Sunday after
Christmas Day
7:30 AM Morning Prayer
8:00 AM Mass & Sermon
9:00 AM Church School
10:00 AM Divine
Liturgy
4:00 PM Evensong

6
The
Epiphany
of our
Lord
Peter, Abbot of
Canterbury
11:45 AM
Morning Prayer
12:10 PM Mass

7
Of the Epiphany
Octave
Brannoc of
Braunton,
Monk

8
Of the Epiphany
Octave
Athelhelm,
Archbishop of
Canterbury
11:45 AM
Morning Prayer
12:10 PM Mass

9
Of the Epiphany
Octave
Berhtwald,
Archbishop of
Canterbury
9:00 AM Mass
7:00 PM
Evensong

10
Of the Epiphany
Octave
Archbishop Wm. Laud
of Canterbury, Martyr
Sethrida,
Abbess in
France
9:00 AM Mass

11
Of the Epiphany Octave
9:00 AM Mass
5:00 PM Evensong

12
Epiphany I
7:30 AM Morning Prayer
8:00 AM Mass & Sermon
9:00 AM Church School
10:00 AM Divine
Liturgy
4:00 PM Evensong

13
Of the Epiphany
Octave
Kentigern
(Mungo),
Apostle of
North-West
England
7:00 PM
Destry

14
St. Hilary BCD

15
Ceolfwulf, King
of Northumbria,
Monk
St. Paul the
Hermit, C
11:45 AM
Morning Prayer
12:10 PM Mass

16
St. Marcellus,
BM
9:00 AM Mass
7:00 PM
Evensong

17
St. Anthony,
Ab.
9:00 AM Mass

18
St. Prisca, VM
Wilfrid, Missionary &
Martyr in Sweden
9:00 AM Mass
5:00 PM Evensong

19
Epiphany II
7:30 AM Morning Prayer
8:00 AM Mass & Sermon
9:00 AM Church School
10:00 AM Divine
Liturgy
4:00 PM Evensong

20
Ss. Fabian, BM
& Sebastian, M

21
St. Agnes, VM

2 2
St. Vincent of
Valencia, M &
St. Anastasius,
Martyr
11:45 AM
Morning Prayer
12:10 PM Mass

23
feria
9:00 AM Mass
7:00 PM
Evensong

24
St. Timothy,
Companion of
St. Paul, BM
9:00 AM Mass

25
Conversion of St. Paul, Apostle
 Thordgyth of Barking,
 Nun
 9:00 AM Mass
 5:00 PM Evensong

26
Epiphany III
7:30 AM Morning Prayer
8:00 AM Mass & Sermon
9:00 AM Church School
10:00 AM Divine
Liturgy
4:00 PM Evensong

27
St. John
Chrysostom,
BCD

28
feria
John the Wise
of Malmesbury

29
feria
11:45 AM
Morning Prayer
12:10 PM Mass

30
St. Martina,
VM
9:00 AM Mass
7:00 PM
Evensong

31
Adamnan of
Coldingham,
Monk
Charles I, KM
(among such as
keep holy day)
9:00 AM Mass

**This Kalendar
is for the use
of Members
only of St.
Mark's Parish.
It has no
official value.**



St. Elizabeth the New Martyr
from the ICON Calendar 1997.



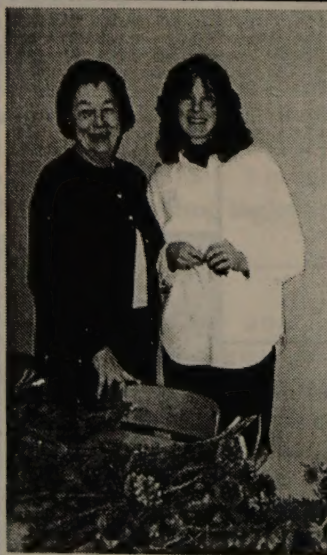
Jack and Margaret Davis
give helpful and hopeful
direction to the Christmass
decorations at St. Mark's.



The Parish Treasurer, Jane Long, and
Pam Slettum, assist with the
Christmass decorations.

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Rev'd John Charles Connely, Rector
and Dean of the Mountain
Majesties and Fruited Plain,
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Archdiocese of North America
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Deborah C. Connely, staff
photographer.

The Lion
St. Mark's Parish
1405 So Vine Street
Denver, CO 80210-2336
Address correction
requested



Laura and Mary prepare
Christmas decorations. Both
were involved in the
brilliantly successful renewal
of the parish kitchen.



Nancy Branson and John Branson decorate the parish tree
with the help of our most single and overlooked lonely
hearts club members : Dr. Dan C. and Mr. Tom P. Thomas
just experienced another birthday as an unappreciated
bachelor.